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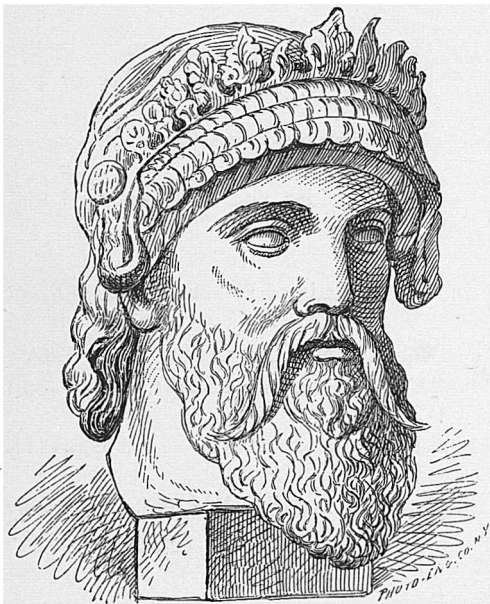
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ANCIENT LITERARY SOURCES OF
THE HISTORY OF THE FORMATIVE ARTS
AMONG THE GREEKS.

(Concluded from page 305.)

IV. *The Heliades*.—V. *Trophonios and Agamedes*.

COMMENTARY D.



ZEUS TROPHONIOS.
FROM A BUST IN THE LOUVRE.

THE “sea-girt Rhodes,” child of Aphrodite and the bride of Helios, bore him seven sons (the Heliades, see Text 56), who, says Pindar, “had of him minds wiser than any among the men of old, and one of them begat (i. e. founded) Kameiros, and Ialysos, his eldest, and Lindos (all Rhodian cities), and they held each apart their share of cities, making threefold division of their father’s land, and these men call their dwelling-places.” Phaëthon, one of the sons, and Phaëthusa, one of the daughters of Helios, were so called after their father, who bore the name of *Φαέθων*, to denote his beaming light. After the fall of Phaëthon, his sisters Phaëthusa, Aegle, and Lampetie bewailed his death. They were changed into poplar-trees, from which tears of amber flowed into the river Eridanos, where the nymphs had buried the body of the rash youth.

The names of Trophonios and Agamedes (see Texts 57–66), mythic builders of caves, grottos, treasure-houses, and crypt-like temples, are as inseparable as those of Damon and Pythias. Reputed sons of Erginos, king of Orchomenos in Bœotia, they are said to have built the so-called treasure-houses of Hyrieos in Hyria, of Augeias in Elis, of Minyas in Orchomenos, which, like those of Agamemnon, Menelaos, Rhampsinitis, Sardanapalos, etc., are all subterranean circular buildings with dome-shaped roofs, constructed of horizontal layers of stone, projecting one beyond the other to the top, which is closed by a single stone. This form of building, says Fergusson (*History of Architecture*, Vol. I. p. 213), is to be found in India, Italy, Asia Minor, and wherever a Pelasgic race can be traced. The country people call these structures *φούρνοι*, ovens, on account of their shape. Forchhammer (*Daduchos*, pp. 111–117) considers them to be ancient cisterns, built long before Homer’s time, but they are generally regarded as royal tombs of Pelasgic origin.

Pausanias (IX. 39. 5) mentions an ancient wooden statue of Trophonios at Lebadeia. Here was the oracle of the deified Zeus Trophonios (see Note 2 to Text 64), who is represented in a fine pseudo-archaic bust at the Louvre, formerly in the Talleyrand collection, and figured on this page.

The reader may consult Ottfried Müller on the treasures of Orchomenos and Minyas, as also Forchhammer’s *Daduchos*, Sillig’s *Catalogus Artificum*, Brunn’s *Geschichte der Griechischen Künstler*, and Preller’s *Griechische Mythologie*, Vol. II. pp. 501, 502, on Trophonios and Agamedes.

TEXT RELATING TO THE HELIADES.

56. *Pindar, Olymp.*, VII. 93, seq.¹ And Glaukopsis (Athena) herself gave them to excel the dwellers upon earth in every sort of handicraft. For on their roads ran the semblances of beasts and creeping things: whereof they have great glory, for to him that hath knowledge the subtlety that is without deceit is the greater altogether. — Commentary. For the Rhodians were most excellent in the making of statues. (Tr. F. Myers.)

¹ Ode for Diagoras of Rhodes, winner in the boxing match.

TEXTS RELATING TO TROPHONIOS AND AGAMEDES.

The Temple of Apollo at Delphi.

57. *Homeric Hymn to the Pythian Apollo*, 294–297. Thus saying, Phoibos Apollon laid the ample and continuous foundations of his temple; ¹ and upon them Trophonios and Agamedes, sons of Erginos, dear to the immortal gods, laid the stone threshold.

¹ First built of laurel-wood (Paus., V. 9), then of wax by the bees in the form of a hive, then of bronze. The fourth temple, built of stone by Agamedes and Trophonios, was burned in 548 B. C., and rebuilt by Spintharos, a Corinthian architect, for the Alkmaionides. It was of the Doric order, and adorned with sculptures by Kalamis of Athens (456 B. C.), his pupil Praxias (Paus., X. 19. 3), and Androsthenes of Athens. M. Beulé (*Histoire de l'Art Grec*, pp. 59–67) gives an interesting account of the present appearance of Delphi.

58. *Strabo*, IX. iii. 9, p. 361 (ed. Didot). The winged,¹ one of the temples (that is, the one made by the bees of wings and wax), may be considered as mythic; but the second, they say, was built by Trophonios and Agamedes.

¹ Pausanias (V. 9) explains this epithet "as perhaps derived from an inhabitant of Delphi named Pteres (the winged), who is said to have built the temple, or from *πτέρις* (fern), which grows there abundantly."

59. *Paus.*, X. 5. 13. The fourth (temple) was built by Trophonios and Agamedes, and it is recorded that they built it of stone.¹

¹ See note to Text 57.

60. *Stephanos of Byzantium*, V. At Delphi . . . there the doorway is made of five stones, the work of Agamedes and Trophonios.

61. *Plutarch, De Consolat. ad Apollon.*, 14 (*Plut. Moral.*, ed. Dübn., Vol. I. p. 130, line 18). Pindar says about Agamedes and Trophonios that, when they had built the temple at Delphi, they asked a reward from Apollo, and that he (gave them, in the seventh night, a peaceful death).¹

¹ The legend is that they prayed the god to grant them what was best for man; that Apollo promised to do so, and fulfilled his word on the seventh night by giving them death.

62. *Cicero, Tuscul.*, I. 47, 114. Who, when they had built the temple of Apollo at Delphi, etc. (essentially the same story). See Texts 64, 65.

The Temple of Poseidon at Mantinea.

63. *Paus.*, VIII. 10. 2. It is said that the temple of Poseidon¹ was originally built by Agamedes and Trophonios, of oaken logs, worked out and fitted together, etc.

¹ The Arkadians, who were great horse breeders, especially revered Poseidon, and Mantinea was the seat of a very ancient worship of this god.

The Temple at Delphi and the Treasure-House of Hyrieos.

64. *Paus.*, IX. 37. 4. He (Erginos), having married a young woman (as directed by the oracle), became the father of Trophonios and Agamedes. It is said that Trophonios was the son of Apollo, and not of Erginos. . . . These (Trophonios and Agamedes), when they had grown to manhood, became skilful builders of temples for the gods, and of palaces for men; as, for instance, the temple of Apollo at Delphi, and the treasury of King Hyrieos.¹ This they built in such a way that one of the stones could be removed from the outside, etc.²

¹ Son of Poseidon, and king of Hyria in Bœotia.

² They did this in order that they might secretly enter and rob the king of his treasures. He, being unable to detect the robbers, set a trap, into which Agamedes fell. Hyrieos pursued Trophonios to Lebadeia, where he was swallowed up by the earth, or took refuge in a grotto. There he was revered under the name of Zeus Trophonios. Herodotos (II. 121) tells an identical story about the robbing of the treasury of King Rhampsinitis in Egypt.

Temple at Delphi and the Treasury of Augeias.

65. *Commentary on the Clouds of Aristophanes*, 508 (ed. Dindorf). Trophonios was a most excellent stone-carver, who built the temple above ground at Lebadeia in Bœotia. . . . Otherwise (i. e. another account



is) thus given by Charax¹ in his fourth book. Agamedes, the archon of Stymphalos, . . . married Epikaste² (Iokaste), of whom Trophonios was the illegitimate child. These (Agamedes and Trophonios) surpassed all their contemporaries in the skill with which they built the temple of Apollo. At Elis they constructed the golden treasure-house of Augeias, etc.³

¹ Charax was a native of Pergamum, priest and historian, author of the *Hellenika* and the *Chronika*.

² Epikaste, or Iocaste, was the wife of Laios and mother of Oidipos.

³ King of the Epeians in Elis, the cleansing of whose stable was one of the labors imposed upon Herakles.

The Bridal Chamber of Alkmene at Thebes.

66. *Pausanias*, IX. 11. 1. And among the ruins (of the house of Amphitryon¹) the bridal chamber of Alkmene is still visible. They say that Trophonios and Agamedes built it for Amphitryon, and that an inscription to this effect was written upon it. When Amphitryon brought his wife Alkmene² hither, he chose for himself this nuptial chamber, which Arkasios and Trophonios and Agamedes had made. (See *Heroic Homeric Art* and *Gitiades*.)

¹ Son of Alkaios, king of Troezen.

² Daughter of Elektraion, king of Mykenai.

CHARLES C. PERKINS.

Having found it impossible to publish the first section of Professor Overbeck's *Schriftquellen* in consecutive numbers of the REVIEW (see No. I. p. 20), on account of the abundance of matter relating to modern art which could not be delayed, we have now decided to discontinue it altogether. At the present rate, the first section could not be completed in less than four years, and from twelve to fourteen would be required for the publication of the remaining eight sections. The attempt to publish so extensive and learned a work under such conditions was manifestly unwise, and we think that even those who urged it upon us at the outset will now think us justified in abandoning it. — THE EDITORS.



HELIOS.

BAS-RELIEF FOUND BY DR. SCHLIEMANN IN THE TROAD.

FROM THE CAST IN THE MUSEUM OF FINE ARTS AT BOSTON.